

A black and white portrait of David O. McKay, an older man with light-colored hair, wearing a dark suit, white shirt, and patterned tie. He is seated, looking slightly to the right of the camera with a serious expression. His hands are clasped in his lap.

**THIS
IS
A
NEW
ERA
IN
THE
BRITISH
MISSION**

**— *President*
*David O. McKay***

Millennial STAR

OCTOBER 1959 VOLUME 121 NUMBER 10

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We Stand On Their Shoulders

IN THIS never-ending process of progress and perfection, new leaders are called to position. In humility they answer the call. In faith they follow the footsteps of those who built soundly and well in the past. In fact, they stand on the shoulders of those who went before.

It is just a year since President Clifton G. M. Kerr, and his wife, Irene, were released from their position of presiding in the British Mission. Sister Woodbury and I have been privileged to stand on their shoulders and build further for the

*President Clifton G. M. Kerr,
his wife Irene, and two of their sons*

future on the foundation they so faithfully and fervently laid.

By the same token, President Kerr was able to proceed with the programme promulgated by President A. Hamer Reiser. President Reiser continued the continuity of the calling that came to President Stayner Richards. President Richards built on the benefits of President Selvoy J. Boyer's bountiful era of presiding. President Boyer was preceded by Elder Hugh B. Brown.

And so it goes, back down the 122 years of the existence of the British Mission. Each stands on the shoulders of those who went before.

There is a time of sowing and a time of harvest; and again the sowing and again the reaping.

The New Era with its regeneration of resolve in the hearts of members; the New Era with its culminating conversions which are breaking records back to the year 1868; the New Era with its programmes of perfection and progress; all are the result of reaping and of standing on the shoulders of those who went before.

In this anniversary month of the beginning of the New Era, we pause to praise and appreciate the past performance of the many faithful and fervent fellow-leaders who have made this Era so fruitful.

We treasure their testimonies. We endeavour to follow in their faithful footsteps. We thank our Father for this Church of service and for all His choice "called and chosen" who have made the New Era in all its glorious accomplishments possible.

Yes, humbly and thankfully, we stand on their shoulders.

T. B. W.

One Year of the New Era

September 7, 1959

by Richard B. Oliver

Associate Editor of the

Millennial Star

I REMEMBER when I was a boy of seven waiting and longing for the day when I would be old enough to be baptised. That day came, and I was visibly impressed with the event, but shortly after that I began to dream and plan for the day when I would be 12—when I would graduate from primary, be able to receive the priesthood, and no longer be just a child. That day came and went, and I soon found myself living in anxiety for my twentieth birthday—when I would be finished with part of my college and ready for a mission. All these events happened, and for some reason I was never able to fully comprehend the magnitude of the present time in which I lived. Always my thoughts would drift on the future.

Some can see the greatness of the past.

Some can sense the potential of the future.

But few are able to recognise the greatness of the present.

We are no longer looking forward for the building and dedication of a temple in Great Britain; through the blessings of our Father in heaven this has been accomplished. Since that time the New Era has been operative in our mission; but, I couldn't help but wonder how many of us are still gathering about us the visions of the effects of the New Era in the future. We need not look entirely to the future, for

there has been "One year of the New Era" in the British Mission.

An interesting parallel to our present situation is found in the book of Numbers. Moses, in leading the children of Israel out from the Egyptian bondage, had performed many miracles under the hand of God: the parting of the Red Sea, manna from heaven, and the water from the rocks were all done to sustain the Israelites in their exodus to the promised land. But Moses was not without his troubles—there were yet many unbelievers among the Israelite people. So the Lord spake to Moses saying,

"But as truly as I live all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it!" (Numbers 14:21-23.)

Habakkuk, in prophesying of the mission of Jesus Christ, spoke of another instance of the people hearing but not believing:

"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." (Habakkuk 1:5; Acts 13:41.)

Christ verified this prophecy during

a in Review

September 7, 1958

Richard L. Evans, David O. McKay
Selvoy J. Boyer and Joseph Fielding
Smith at the Temple Dedication

His early ministry in Jerusalem, and John recorded it in these words, "But though he had done so many miracles before them, yet they believed not on him." (John 12:37.)

Is it possible that we all have not come to a full understanding of the propitious time in which we are at present living? The New Era is the miracle of our day, yet how many of us having seen the miracle believe not that it is a reality and sent from the Lord? Are we like the Israelite people under Moses who having been told of the miraculous works of the Lord and having seen them, believed not? The New Era is so unmistakably a miracle that one has to stop and ponder its magnitude, and its implications, and offer thanks to the Lord for making it all possible.

To catch the vision of the future, we must have a solid understanding of the present and the part we play in that. In no other way can we completely fulfil our purpose in this life. The story of the beginning of the New Era is by now familiar to all in the British Mission. The prophetic statement by our prophet, David O. McKay, at the dedication of the London Temple, that this marks "the opening of a New Era" in the British Mission has been so miraculously ful-



filled that the *Star* wishes to recap the events of the first year of the New Era and offer thanks to Him from whom all blessings come.

The New Era is more than just the period of time from the dedication of the London Temple. It is more realistically the spirit or influence of our Father in heaven being poured out upon this wonderful land of Great Britain to a much larger measure than at any other time since the opening of the British Mission in 1837. This influence from our Heavenly Father has permeated the hearts of people in every part of the country and made them receptive and understanding to the Restored Gospel of Jesus Christ. This is what we mean by the New Era. One needs only to speak with returning missionaries from other missions in the Church to immediately sense something special about our British Mission.

Three missionaries returning from Denmark called in at the Mission Office in September and glanced over the scrapbook which contains a part of the more than 1,000 newspaper clippings that have appeared in the first year of the New Era. "Wow! They even printed the truth. Why, here is the story of Joseph Smith just as it happened, and here is a picture of some of the elders meeting with a mayor. This is fantastic, if only we

received this kind of a reception in Denmark." A short visit to any of the other missions would be enough to let you know just how much the Lord has blessed Great Britain!

When the New Era had just begun, the *Star* (in the November issue) printed what the New Era would mean to us in the future. Now that a year has passed, we are in a position to look at this year and analyse it. From this we should be able to obtain a true perspective of the present and a more understanding view of the future and our part in it. Four areas of activity were outlined as being affected by the New Era.

I. Temple Work for the Living

The results of members going to the temple and receiving their own endowments cannot be underestimated. The London Temple remains the source for inspiration from God for the enthusiasm and dedication of the leadership and membership of this mission. With the added knowledge and testimony of both spiritual and physical things gained from the endowment, we have been able to direct our activities and more fully devote our talents to the building up of the Kingdom of God on the earth. In the first year of the New Era there have been over 843 endowments performed for the living. The real human stories of how people were able to prepare themselves for and travel to the temple, some of which have been published in the *Star*, all add to the reality of the New Era in Great Britain.

II. Temple Work for the Dead

As the second area where the New Era was to be felt, endowment work for the dead has been a witness to me of the efficacy of the New Era. So great is this work that the August issue

of the *Star* featured 20 pages on genealogy and temple work. From the miraculous ways the microfilming has progressed in this country to the number of saints who have returned to the temple to do work for the dead, there can be little doubt that the Lord has touched the hearts of the people in this field of endeavour, and that the New Era is more than just operative in this area. In the first year of the New Era over 5,239 baptisms by proxy on behalf of the dead have been done, and over 2,711 endowments have been completed for the deceased. Seeing these present-day miracles, can one fail to see and know for a surety that the New Era is a reality?

III. Missionary Work

There has been such a surge of enthusiasm and acceptance among both the missionaries and the people who are seeking to find the true Church of Jesus Christ, that we sometimes wonder if we are truly doing enough to warrant all the blessings we have received. In the first year of the New Era there have been 1,244 baptisms, this represents an 83.6 per cent increase over the same period for the previous year. As far as the full-time missionaries are concerned, the following table will give a good indication of just what the New Era has meant.

ACTIVITY : per missionary per month	1957-8	1958-9 The New Era	Per cent change
No. of Tracting hours	68	138	+ 102
No. of Prosely- ting hours ..	195	280	+ 43
No. of Cottage Meetings ..	53.2	75.9	+ 43
No. of Hours in Branch Activi- ties	75	11	- 85

There have been two innovations in the missionary programme since the beginning of the New Era, which have

had a lot to do with the recent success in the mission. First of all, in January of this year, a new teaching plan was introduced to the missionaries which reduced the number of essential lessons from seventeen to seven. The use of this plan depended upon three principles: (1) Teach by testimony, (2) Teach by the spirit, and (3) Keep it simple. The writing of this plan and its use in the mission is an outstanding example of how the Lord has blessed us in the New Era.

To help the missionaries learn the new plan, and put all the programmes of the New Era into effect in their proselyting, there were five travelling elders called to be Assistants to the Mission President. Working together with the second counsellor in the British Mission Presidency, these full-time elders travel the entire mission working with each team of elders at least once every six or seven weeks. It is also from this group of travelling elders that all the new supervising elders are called, and as they have had the experience of working with missionaries in various areas and with the mission president and second counsellor, they are well prepared to carry the spirit of the New Era to the various districts where they work. They have certainly helped to make possible the great unifying that has taken place among the missionaries in the entire mission during the New Era.

The monthly missionary publication, *The New Era*, vividly portrays the part the New Era has played in the full-time missionary work. Since we began using the pictures of elders meeting with mayors on the cover, we have never lacked a picture; in fact there have been over 15 pictures of the mayor meeting the Mormon missionaries in the papers, and scores



The cover of The New Era magazine

of accounts without the picture, within the first year of the New Era. This is unprecedented in the history of our relation with the civic leaders and the press—never before has there been so much truth written about the Church in the papers.

We have more full-time missionaries than we have had for a number of years and of these seven are local members, which is an indication of the spirit of the membership in Great Britain—last year there were only three. Of these missionaries who are British saints three are from the South London District, and two are the Leeds District; and the preparing of these local full-time missionaries and their support is but another chapter in the epoch story of the first year of the New Era in Great Britain.

The full-time missionaries are working longer hours, holding more cottage meetings, spending less time in travel and in branch duties, and baptising more people than at any other time in the recent history of the British Mission. Apostle Romney said of our missionaries,

"Never before have I toured a mission where the spirit was greater. You have a superior spirit. I haven't found a

group cleaner in their personal lives. I haven't found a place where missionaries were working harder."

There is no question that the Lord blesses us when we do the work. For example, the missionaries are spending 45 per cent more time in proselyting, and in that time they are holding 43 per cent more cottage meetings. But the Lord has blessed us two-fold for this increased work by giving us twice the percentage (90.3 per cent) increase in the number of baptisms.

These facts all attest to one thing: President McKay's assertion that a New Era was dawning in Great Britain was not a promiscuous or idle statement . . . the Lord has literally bathed this country with His influence, so much so that the full-time missionaries are having the greatest period for missionary work in many years. In the calendar year of 1959 we anticipate, at the present rate of conversions, having about 1,400 baptisms, and this will break the record back to the year of 1868 when there were

2,091 new people brought into the Church.

In a large measure, the part-time missionaries have made possible the greatest success in bringing new members into the Church. Since the District Missionary Programme was initiated in the early part of 1959, the missionary work has progressed more rapidly than ever before. Originally called to complement the full-time missionary labours, the part-time or district missionaries have nobly achieved great success in their own right. To be active a district missionary must devote at least two evenings a week to missionary work. In July there were 70 per cent of the district missionaries active, and the Leeds District had the greatest activity with 100 per cent active.

These percentage figures become much more significant when we realise that there are over 645 members labouring on district or part-time missions. This represents 4.7 per cent of our Church membership—this is one of the highest of any equivalent group of stake or district missionaries in the entire Church. The response to the missionary call is a further witness of the vitality of the New Era. In the first six months of this programme the district missionaries have been responsible for over 140 people coming into the Church; add to those the number for the first three months of the New Era (approximately five) and we can see just to what extent the district missionaries have contributed to the



THE DISTRICT MISSION PRESIDENTS CONVENTION: Front row (left to right): A. Dale Godfrey, Lyle J. Cooper, T. Bowring Woodbury, Beulah B. Woodbury, Albert Pope, Richard Duce, Derek Dixon; second row: Max Kendell, Julian Bell, Terence Hope, William Walker, John Harris, Neville Oldham; third row: Dennis Blackhurst, Thomas West, Derek Cuthbert, Chester Asay, John Evans, Roy Darren; fourth row: Richard B. Oliver, Alistair Smith, E. Garry Smith, James Brown, R. W. Lahtinen, Albert G. Lewis; fifth row: Howard Lloyd, Sylvester H. Dale, Derek Parkin, Alexander Mateer, Brother Fullwood.



MISSIONARY

The cover of The District Missionary magazine



Janet Davis and Mamie Wasden gave lessons to Mr. Gray, of the lighthouse, through the post

missionary cause in Great Britain.

At a conference of District Mission Presidents, the leaders of the part-time district missionaries in each of the 15 districts of the British Mission, in June of this year the work of the local missionaries was reported, evaluated, and discussed. The concluding testimony meeting of this conference was a united assertion of devotion and service by the members and their knowledge that the New Era was a force in their own lives. In the pages of their quarterly magazine, *The District Missionary*, have appeared the testimonies and experiences of the district missionaries, and so great have been the blessings of the Lord that these pages ring out unmistakably loud and clear: "The New Era is a reality and has opened up the hearts of sincere men and women in Great Britain to the Restored Church of Jesus Christ in an unprecedented degree in recent Church history."

This is not the end of the effects of the New Era on the missionary work in the mission. There is something which we might call spontaneous proselyting. This is the result of members living their religion and instilling in

others the desire to know of the truth of the Church. This is the influence of the London Temple on visitors which prompts them to ask, "What would I have to do to become a Mormon?" This is the influence of the Lord bearing witness to countless people who read about the Church in the newspapers and magazines in the country; men like Mr. Gray in the Shetland Islands who, having read the *Readers' Digest* article on the Mormons, wrote in, "For the first time in my life, I feel that I have found the true faith . . . Will you please tell me exactly how I should proceed about being accepted into your Church." And Mr. Gray was baptised in June of this year.

In reply to one of the first newspaper articles of a critical nature we have had since the New Era began, which appeared in the national *Sunday Express*, we received the following reply:

"After many years of effort, God has finally collected me into His fold. Now He has directed me to contact you, and to learn from you His latest commandments and directions.

(continued on page 415)

The Keys of the Kingdom

by

Bruce R. McConkie
of the First Council of Seventy



Christ's Charge to Peter by Rubens

I THINK I would like, if I may have utterance from the Spirit, to write on the subject: "The Keys of the Kingdom," taking as a text those words which our Lord said to Peter,

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:19.)

First we need to define some of our terms. What is the kingdom? The kingdom, as used in this expression, is the Church of Jesus Christ. The Church of Jesus Christ of Latter-day Saints, for instance, is the kingdom of God on earth, and as such it prepares and qualifies men to go to the kingdom of God in heaven, which is the celestial kingdom. Those parables in the New Testament which our Lord gave, "The kingdom of heaven is likened unto such and such," might appropriately have been translated, "The Church of Jesus Christ is likened unto such and such"; for instance, a net cast into the sea that gathers in people—fish as it were—of all kinds.

What is the priesthood? The priest-

hood is the power and authority of God delegated to man on earth to act in all things for the salvation of men.

What are keys? Keys, as used in connection with priesthood and the Church and the kingdom, are the right of presidency; that is, they are the directing power, the ability to designate how and under what circumstances the priesthood will be used, and to regulate and govern all the affairs of the Church which is the kingdom.

Now shortly after the Lord had promised to give Peter the keys of the kingdom—that is, the right and the power to use the priesthood which had already been conferred upon him, the apostleship which already he held—shortly thereafter the Lord took Peter, James and John up on the mount, which we know as the mount of transfiguration, and there conferred upon them the keys of the kingdom. Moses and Elijah also ministered to them and gave to Peter, James and John the keys that those particular ancient brethren had exercised in the course of their mortal ministries; that is, they conferred upon Peter, James, and John,

the power and the right to use the priesthood which they held for certain specific purposes. As we know from the New Testament record, shortly thereafter these keys—in the initial instance held only by Peter, James and John—were conferred upon all of the Twelve, so that they all held them and all had the power to bind on earth and seal in heaven.

Now something very similar to that happened in our day, in this dispensation. In June of 1829 Peter, James and John ministered to Joseph Smith and Oliver Cowdery and did three things: They conferred upon them the Melchizedek Priesthood, which is power and authority. They gave them the keys of the kingdom of God, meaning they gave them the right to use the priesthood for the purpose of regulating all of the affairs of the Church, or in other words, of the kingdom. They also gave them the keys of the dispensation of the fullness of times, meaning, the right and power to use God's authority, which is priesthood, to preside over the dispensation.

Since those keys and that priesthood were given, the power was thereby available to men on earth to organise the Church or the kingdom, and by revelation and commandment that was done on the 6th of April, in 1830. Joseph and Oliver, according to the principles of the law of common consent, were chosen and sustained to preside respectively as the first and second elders in the kingdom. They were then so ordained, and that was the first ordained office in the Church.

Well, as with all things that the Lord does, out of small beginnings, great things come; and line upon line, precept upon precept, here a little and there a little, the Lord adds and increases the powers and knowledge and

abilities of his servants. So after the Church was organised, in due course, one key after another was given. We do not know all of the occasions when keys were given; we know some of them. We know, for instance, that on the 3rd of April, 1836, there appeared to Joseph and Oliver in the Kirtland Temple, Elijah, and Elias, and Moses, each giving the keys and authorities which had been exercised by them in their respective ministries on earth. Elias gave, for instance, what are called the keys of "the gospel of Abraham"; that is, he committed to men in our day the power and ability to use the priesthood and to use the gospel for all the purposes that Abraham used it for, saying that in Joseph and Oliver, as it had been said to Abraham before, all generations should be blessed through their seed.

Elijah also came on that occasion and gave the keys of the sealing power, which means that they were then authorised to use the priesthood which they possessed to bind on earth and have it sealed eternally in the heavens. (*D. & C.* 13-16.)

Moses came and authorised them to use the priesthood—that is, gave them the keys which he held—for the purposes for which he had used it, to lead and guide and direct Israel. Either on that occasion or on some other occasion, representatives came from all of the dispensations of the past, each in his turn, conferring what powers and grace and rights and authorities he had possessed. Now perhaps we might read the inspired summary statement which the Prophet gave as to who came and gave keys and authority in our day. He said :

... it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now begin-

ning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and the prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fullness of times.

And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensations, their rights, their keys, their honours, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope! (D. & C. 128:18-21.)

By revelation the Lord said, after some of these ancient emissaries had come, 'The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth,' (Ibid. 65:2) thus making reference to the expressions and figures that Daniel had used in interpreting Nebuchadnezzar's dream.

Once the keys were given, once all of the powers and authorities had been restored, we had what is called the fullness of the gospel. The fullness of the gospel does not necessarily consist in having the fullness of knowledge, in knowing all things or having

all doctrine revealed or interpreted to us. But the fullness of the gospel in its nature and by definition consists in having all the keys and all the power and all of the authority that are necessary to seal men up so that they may inherit a fullness of reward, meaning exaltation in the kingdom hereafter.

As it had been in the New Testament times, so it was in our day. Initially these keys were resident with certain people, and later they were conferred upon larger groups. And in due course all the powers and rights and prerogatives and keys that Joseph—together with the one witness who always stood with him when they were conferred—in due course these were given to all of the Twelve. That was not completed in our dispensation until the winter and the spring of 1843 and 1844. It took place in Nauvoo, Temple, in Nauvoo, Illinois. And after all of it had been attended to and the complete conferral had been made upon all of the Twelve, then Joseph said to the Twelve:

I have sealed upon your heads all of the keys of the kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me. Now, no matter where I may go or what I may do, the kingdom rests upon you. . . . Ye apostles of the Lamb of God, my brethren, upon your shoulders this kingdom rests; now you have got to round up your shoulders and bear off the kingdom. If you do not do it you will be damned. (Discourses of Wilford Woodruff, p. 72.)

Well, from that day to this, every man who has been ordained an apostle and set apart as a member of the Council of the Twelve has been given all of the keys of the kingdom of God that holy messengers gave originally to Joseph and an associate

(continued on page 418)

A Day of Rejoicing

by Belle S. Spafford

Emma Hale Smith
General Relief Society
President
1842 - 1844



Belle S. Spafford
General Relief Society
President
1945 -



THE *Documentary History of the Church*, under date of January 6, 1842, records the rejoicing of the Prophet over this period of time in the history of the Church, as follows:

"The new year has been ushered in and continued thus far under the most favourable auspices, and the saints seem to be influenced by a kind and indulgent Providence in their dispositions, and blessed with means to rear the temple of the Most High God, anxiously look'ng forward to the completion thereof as an event of the greatest importance to the Church and the world, making saints in Zion to rejoice. . . . Truly this is a day long to be remembered by the saints of the last days . . . and a day in which all things are concurring to bring about the completion of the fullness of the gospel, the fullness of the dispensation of dispensations, even the fullness of times."

True to the Prophet's prediction, 1842 was a period of rejoicing for the saints. Events transpired which made these days ones to be long remembered by the saints of the last days. The saints had found at least a temporary resting place in Nauvoo. The

Lord had revealed His mind and will not only for His children living upon earth, but he had also given to the Prophet the great revelation regarding salvation for the dead. The cornerstone of the Temple had been set and the walls were rising. It was early in the month of March of 1842, in response to a request from Mr. John Wentworth, editor and proprietor of *The Chicago Democrat*, that the Prophet prepared his concise and convincing sketch of the "Rise and Progress of the Church" together with a summary of the principles taught by the Church—now known as "The Articles of Faith" and referred to in the *Documentary History of the Church* as "one of the choicest documents in our Church literature." It was in March, 1842, that the Prophet prepared for publication his translation of "The Book of Abraham" from Egyptian papyrus, which in its importance as a record of the ancient saints brought to light in this dispensation, is said to stand second only to *The Book of Mormon*. These were

days when the missionary programme was being expanded and zealously forwarded, the fruits of which were showing in the large number of emigrants pouring into Nauvoo. Many of these emigrants were from England, for as early as 1839, in obedience to revelation, apostles had been sent "over the great waters" to England to promulgate the gospel. The number of conversions from these first missionary efforts in Great Britain is one of the dramatic stories of Church history.

Among the events of great significance to the sisters of the Church, was the founding of "The Female Relief Society" on March 17, 1842. It seems that this was a propitious time for the Lord to give to His daughters, through His Prophet, an organisation whereby they might more fully perfect themselves and more effectively serve the Church and its people.

The sisters had evidenced a readiness for this blessing. They had studied the scriptures; they had listened and been obedient to their Prophet's teachings; they had helped in the work of the Church. So eager were they more fully to do their part that they sought an organisation at the hands of the Prophet. That their efforts had been pleasing unto the Lord was attested by the Prophet, when they approached him, in these words: "Your offering is accepted of the Lord."

Even though the saints had been greatly blessed, the arduous life of a pioneering community pressed hard upon them. The winters were exceedingly cold and severe; there was much sickness due to the consequence of hardship and exposure in the expulsion on the saints from Missouri and the inclement weather of Nauvoo. There was need among the emigrants

for food, clothing, shelter and employment. The tender, merciful ministrations of the sisters were sorely needed by the sick, the discouraged and sorrowing and by those who were lonely in a new and strange land. It was not enough that the sisters should help at their own will and in their own way. There was need for organised Church-directed effort.

Eager as were the sisters to serve, so also were they eager to learn and develop their talents and express themselves under the guidance of the Church. From the beginning, the Church had encouraged the sisters to use their time in useful pursuits comporting with their natural gifts and native endowments. It seems but natural that the Lord should wish them to have a medium through which they might develop themselves as well as serve their fellows.

So it was with rejoicing that on March 17, 1842, eighteen of the faithful sisters gathered to hear their Prophet utter these long-remembered words: "I now declare this Society organised with president and counsellors according to parliamentary usages."

It was not to be expected that the Lord would give to the sisters an organisation and leave them to their own devices as to how it should be operated. The Society was continually under the watchcare of the Prophet during the days of Nauvoo, receiving his counsel and instruction, just as it has been under the watchcare of God's chosen prophets who have succeeded him. In his procedures and instructions, the Prophet made clear that the sisters were organised under the priesthood and after the pattern of the priesthood. He told them: "You will receive instructions through the order of the priesthood, which God has

established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this dispensation." He taught the sisters, "If any officers are wanted to carry out the design of the institution, let them be appointed and set apart." He made clear that the Society was established for benevolent purposes and declared that knowledge and intelligence should flow down from it. He made membership in the Society a privilege, saying that all who should be admitted to membership should be free from censure and received by vote. In so far as a constitution and by-laws were concerned, he said: "Let this presidency serve as a constitution—all their decisions considered and acted upon as such. . . . The minutes of your meetings will be precedent for you to act upon—your Constitution and law."

These basic instructions have held fast for more than a century. Inspired instructions were they—God's will for this Society. Through obedience to them the Society has grown strong and influential; it has been a blessing to the Church and to tens of thousands of our Father's daughters.

The minutes of our meetings, in which are recorded the activities and experiences of the sisters, have served well as precedent for the Society to act upon. From time to time the General Board minutes, which include reports of Relief Society activities and experiences Church-wide, are carefully reviewed and evaluated and form the basis for the rulings, policies, procedures and recommendations whereby the Society is governed. For the convenience of the sisters, these are recorded in the *Relief Society Handbook of Instructions*, which book is Priesthood approved.

These regulations are not given to circumscribe the sisters in the conduct of the work of the Society nor to arbitrarily regulate or rule over them. They are given because time, experience and inspired wisdom declare them to be sound and for the well-being and advancement of the Society. They have been prepared in harmony with the Prophet's directive: "The minutes of your meetings will be precedent for you to act upon."

Thus the Divine purposes of the Society are accomplished; the character of every Relief Society organization is the same regardless of its size or where it may be located; every sister, irrespective of nationality or circumstance, may receive the same benefits and blessings; every branch and ward in the Church may receive from its Relief Society the same type of helpful service. It has been my privilege to visit Relief Society organizations in many states of the United States, in Canada, Mexico, the Hawaiian Islands, in far away New Zealand, in Great Britain and many of the countries of Europe. I have visited Relief Societies large and small with the sisters speaking differing languages. Impressive, indeed, is the fact that regardless of the size of the organization or the language spoken by the sisters, the Relief Societies have all been alike in character, purpose, procedure and spirit. The strength, power and value of this uniformity cannot be over emphasised.

Yes, March 17, 1842, the day on which Relief Society was organized, is a day long to be remembered by the saints of the last days. Tens of thousands of women living in many parts of the world today hold this day in sacred remembrance, rejoicing in its benefactions.



Singing Mothers

By FLORENCE MADSEN

Director of Music for the Relief Society

WHERE does music come from ?
When did it begin ? What is its
value ?

Questions such as these have been
asked by man down through the
centuries.

Music, in some form, has probably
been co-existent with mankind. From
the Bible we learn that there was
music in heaven. The Lord speaking
to Job asked :

*Where wast thou when I laid the founda-
tions of the earth ? . . .*

*When the morning stars sang together,
and all the sons of God shouted for joy ?*
(Job 38:4, 7.)

Praetorius, noted musician of the
sixteenth century, wrote :

*Music is a beautiful and glorious gift
of God; the reflection of the heavenly
harmonies in which His angels and all
the celestial host ever praise and glorify
their Creator, singing in sweet strains :
"Holy, holy, holy, Lord God of Sab-
aoth!"*

Nature, the handiwork of God, is of
itself a veritable symphony of tone.
There are countless songs of birds
floating out on the air; a faint lullaby
from a passing breeze; the wind's
loud siren-sound giving warning of
storm. There are the waves of the
ocean singing peacefully on, or in stern,
angry mood, lashing hard at the shore
with loud, defiant, deep tones. This
thought is embodied in the following
lines by Carlyle :

*See deep enough and you see music-
ally; the heart of Nature being every-
where Music.*

The value of music in our lives is
immeasurable. Its importance is recog-
nised and manifested in all human
relationships.

The Church of Jesus Christ of
Latter-day Saints is built upon a sound
and progressive philosophy of life. It
recognises that there are in all persons
many latent gifts and talents that

should be developed for the good of the individual and for the resultant good of mankind. Of these talents, music is one of the most universal.

The Church had been organised for just about three months when, through the Prophet Joseph Smith, a revelation was given to Emma Smith, his wife, directing her "to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church." And he further said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (*D. & C.* 25:11-12.)

From that time on, singing and music in general have been fundamentally important in all the organisations of the Church. The Tabernacle Choir, Singing Mothers choruses, Church choirs, and youth choruses are flowering examples of this fact.

The Church realises that music is essential to the spiritual and cultural advancement of its members. It maintains that music is a vital influence in the formation and development of character and the realisation of the happy life—an essential and powerful medium through which to teach and spread the gospel.

The Relief Society has manifested an interest in singing from the very day it was organised in Nauvoo, March 17, 1842, when "... the women out of the fullness of their hearts, sang songs of praise."

Congregational and choral singing have been encouraged and promoted from the beginning days of Relief Society in the Salt Lake Valley, and music has been an integral part of its meetings. Ward and stake Relief Society choruses were formed soon

after the organisation had been fully established in the Valley.

Previous to the time that the Relief Society General Board appointed a regular chorus director, Sister Agnes Olson Thomas, Relief Society chorister of the old Salt Lake Stake, furnished the singing for the Relief Society general conferences with her chorus of thirty-five members, which she spoke of as "her choir."

In 1914, Sister Lizzie Thomas Edward, distinguished soprano singer and musical director for the General Board, was chosen to be the chorister of a Central Relief Society Choir of selected voices. This chorus of between sixty and seventy members sang beautiful and appropriate anthems and hymns for Relief Society general conferences.

In 1932, Sister Charlotte O. Sackett, capable musician and director of a chorus of selected voices from the wards of Liberty Stake, provided the singing for Relief Society Conference that year.

This enlarged chorus furnished music for the April conference in 1933 and appeared informally under the name of "Singing Mothers."

"In the summer of the same year, the Singing Mothers of the National Woman's Relief Society sent greetings "on wings of song" to the National Council of Women and the International Council of Women assembled in the Hall of Science in Chicago. This impressive broadcast, from the Salt Lake Tabernacle, greatly stimulated the organisation of Singing Mothers' choruses throughout the Church."

The official costume for the Relief Society Central Chorus was adopted in 1933. This consisted of a white satin blouse with long sleeves, brass buttons, and a small blue bow at the neck (Relief Society colours), and a dark

skirt. (This costume has varied but little over the years, except that the blouse may now be made of any appropriate white material, with long or short sleeves, and without the brass buttons and blue bow.)

There was now need for a name by which Relief Society choruses could be known. Since Relief Society women have usually been happy women, whether living in tents, cabins, or modern homes, and since they have ever had a song in their hearts or on their lips as they have done their household tasks, or have lulled a babe to sleep, no more appropriate name could have been chosen for their identification than that of "Singing Mothers." This fitting and distinctive name was adopted in 1934. It designated not only the Relief Society Central Chorus, but also designated all branch (ward) and district (stake) choruses of Relief Society women.

In August, 1941, I was called by President Amy Brown Lyman to be a member of the Relief Society General Board with the special assignment of furthering the music programme in Relief Society, and of training and conducting the large choruses of Singing Mothers that were to be formed, anew each year, to sing for Relief Society general conferences, in the Tabernacle. This has proved to be one of the unique features in the music programme of Relief Society. When, in 1945, Sister Belle S. Spafford was appointed General President of Relief Society, she invited me to remain on the Board and continue my assignment.

Relief Society made plans for a great concert to be given by 1,500 Singing Mothers during the April conference of 1942, as part of the Relief

Society centennial celebration. Rehearsals went forward, and even a special song, which I had been requested to compose for the occasion, that of "In Thy Form," was in the hands of the singers. However, due to war conditions and travel restrictions, the concert and the conference were cancelled.

The October conference in 1956 was of special significance to all Relief Society women, for in this conference a "long-cherished dream" was fulfilled. The Relief Society Building that had been envisioned for so many years was now a reality—it was erected! and now ready to be dedicated! An appropriate programme was prepared. For this great event a special dedicatory anthem was composed, entitled "Thy Blessing on This House, Dear Lord." The words were written by Alberta H. Christensen, of the Relief Society General Board, and I composed the music. Other chorus numbers sung at this impressive service were: "If Ye Love Me, Keep My Commandments" and "Home, Sweet Home." This dedicatory service marked a glorious achievement in the history of the Relief Society.

Another highlight that will long be remembered by Singing Mothers is their appearance on the famous television programme of "Wild-Wide World," on January 6, 1957, from the Salt Lake Tabernacle. The theme was "The American Woman." For this occasion, approximately 600 Singing Mothers were assembled and sang "The Twenty-Third Psalm," by Schubert. After this performance, Mr. Herbert Sussan, New York producer of "Wide-Wide World," wrote: "I should like to congratulate you . . . for the most effective presentation of its type that I have ever seen on television!"



Deaf Relief Society sisters expressing love

In this article I have briefly pictured some of the fruits of labour, sacrifice and patience that have gone into the development of music through the years of the Relief Society history.

It began with a small seed, a desire, a love for the beautiful, and for a means of self-expression. The thought reached deep into the heart and there found a regular beat—**Rhythm!** Then, with an exclamation of joy, came **Melody!** This joy of adventure had to be shared with others, and then there was **Harmony!** These three human elements form the foundation of music. How wonderful that we all possess them to some degree, and that they can be further developed.

The human voice, how precious it is—a means of communicating thoughts, feelings and emotions! How capable of cultivation, expansion and expression! Few, if any, there are who cannot, to some degree, learn to sing if they so desire and have the opportunity and the encouragement. The joy that comes from ever so little participation in singing or other musical expressions is so rewarding. Felix Mendelssohn, one of the greatest composers, wrote :

What a Divine calling is music! Though everything else may appear shallow and repulsive, even the smallest task in music is so absorbing, and carries us away so far from town, country, earth,

and all worldly things, that it is truly a blessed gift of God.

Even people physically handicapped have found a means of musical expression through rhythm and gesture.

A touching incident was that of witnessing the seven members of a deaf branch of Relief Society join the Singing Mothers of their stake with white blouses and dark skirts. Just before the announcement of the number to be sung, these seven members took standing positions back of the chorus, which remained seated during the singing, and, as the song was being rendered, they read the lips of their conductor and gracefully expressed the words of the song in their sign language.

Even though the Singing Mothers choruses are sometimes small, yet their potentials for performing helpful and worthy service are just as essential to Relief Society as are those of the large choruses.

Relief Society appreciates the splendid work being done by the Singing Mothers in the branches, missions, wards and stakes throughout the world. We are gratified with the continual growth of the Singing Mothers choruses. In the 1958 annual report there was listed a total of 2,564 Singing Mothers choruses and 28,896 singers. This definitely indicates the interest Relief Society has in music and the Singing Mothers choruses.

We know that through the singing of beautiful songs your faith and spirituality will continually increase, and that by using your musical talents you will gain even greater rewards.

From our hearts and voices let us proclaim these words with the Psalmist :

I will sing unto the Lord as long as I live :

I will sing praise to my God while I have my being. (Psalm 104:33.)

The True Place of Woman

by BEULAH B. WOODBURY
British Mission Relief Society President



ELDER James E. Talmage has referred to the Saviour as the "ennobler of woman." It was His teachings that forever did away with the concept of woman as a mere toy or slave of man, and based true relations of the sexes on the eternal foundation of truth, right, honour and love.

It is not surprising then that in the Restored Gospel of Jesus Christ woman has found her true place.

The organisation of the Relief Society by the Prophet Joseph Smith came when the rights of women, legally, were few. We cannot truly appreciate this inspired organisation unless we compare it to the time in which it was brought forth to bless the women of this Church. Many of the privileges that women enjoy today were unknown to those who lived in the middle of the nineteenth century.

At that time, a married woman could not sign a contract, acquire or dispose of property, sue or be sued. A mother's rights to her children was inferior to those of her husband. If a wife was employed, her husband was entitled to her pay. When she married, her position as a competent individual changed and it has been said that her status in a legal capacity compared with that of a "slave, idiot or infant." In that day women were not permitted to vote in an election of any kind.

It was at such a time in the history

of the world that Relief Society was brought forth in fulfilment of a revelation of the Lord. Within it are found unlimited opportunities for personal improvement and service. It was at this time that Joseph Smith told the sisters, "And this society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth."

It is right that the Prophet Joseph told the sisters that "knowledge and intelligence shall flow down" to them from the time of the organisation. For wasn't it the Lord through the Prophet who gave us the three precious pearls of progress and learning in this life?

First, the glory of God is intelligence, or in other words, light and truth. Secondly, whatever principle of intelligence we attain in this life will rise with us in the resurrection. And third is the principle that man cannot be saved in ignorance.

The Prophet encouraged learning, study and the acquisition of knowledge in this life by women, as well as men. In this spirit, he began the School of the Prophets in Nauvoo in 1832 and women, as well as men, went back to school.

To this day, the Relief Society offers an education and development to its members unmatched by any other women's organisation. In the last few years the sisters have had a most comprehensive course in English literature, followed by a study of

Shakespeare that would rival any college course. They have studied *The Book of Mormon* for three years and are now engaged in the study of the *Doctrine and Covenants*. Home and family are never neglected, and the sisters have the opportunity to study Latter-day Saint family life based upon the teachings of the Prophet Joseph Smith as he was inspired by the Lord. The new course of study in the social science department this year is certainly a challenging one. It is called "Spiritual Living in the Nuclear Age."

Relief Society has always been known for encouraging and developing the creative talents of the sisters. The courses of study in the work meetings have covered such subjects as finance, home management and beautification. This year the physical safety factors in the home will be studied. It has been most truly said that Relief Society trains our hearts, our hands, and our minds.

Truly Joseph was a Prophet of God and inspired in his organisation of Relief Society. Just as our present-day prophet is inspired of God, so are the Relief Society Presidency and General Board inspired in their treasured teachings outlined for the sisters for their increased knowledge, expanded testimonies and general learning.

In the following paragraphs are written some of these treasured teachings which are at present being used in the British Mission Relief Society.

OUR CHILDREN

PRESIDENT David O. McKay tells us, "Next to eternal life, the most precious gift that our Father can bestow upon man is his children."

Any one of us who is rearing a family feels the truthfulness of this



Sister Gladys Boyer and Sister Beulah Woodbury, along with Betty Duren who is the Relief Society Secretary, make up the Relief Society Presidency in the British Mission.

statement. We have a great trust. Even though we think of our children as belonging solely to us, they are in truth children of our Heavenly Father. Our wonderful responsibility is to rear them in such a manner that they will be able to return safely to His presence. President Richards tells us, "If this could be understood by the parents of the world, it would solve the problems of the world. If we neglect to train our children as we should then *they* will be our accusers."

No people in all the world have more help than we in achieving our goal. In no other church is the importance of the family unit so appreciated. Almost from the time our little ones can walk, the Church, through its auxiliaries, guides their footsteps. The youth programme of this Church cannot be matched anywhere. And yet the responsibility for a sweet and good life for a child rests with the parents. By and large, children are inclined to be like their parents and to be what their parents are. We must live the gospel ourselves if we desire that our children love it and live it.

Let us each day heed the appeal of our prophet, "I ask today that every father and mother in the Church see to it that, in all sincerity, they impress His children with the reality of the existence of God, and with the reality that God will guide and protect His children. You carry that responsibility.

LOVE IN THE HOME

IT IS IN the family where love is expressed in its finest form. How and to what extent it develops depend largely upon the mother and father.

President McKay: "Mothers sow the seeds in childhood that determine, to a great extent, life's harvests in adulthood. Motherhood, therefore, is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself upon the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realisation of affection; her sympathy and tenderness, the first assurance that there is love."

President Joseph F. Smith has said: "The love of a true mother comes nearer being like the love of God than any other kind of love."

A new-born child feels love, or its absence, first from his parents. Lack of love is disastrous. A great doctor wrote of young children in institutions deprived of a mother's love: "Infants under six months of age who have been in an institution for some time present a well-defined picture. The outstanding features are listlessness, quietness, indifferent appetite, poor sleep and appearance of unhappiness."

Doctors now know that it is necessary that a child be held and physically loved. Hospitals now believe in having the mother in the room with

the baby. Doctors even believe in the efficacy of the rocking chair.

Love is more needed during adolescence than at any other period, apparently. The problem children are the ones who are insecure for lack of *demonstrated* affection. They need the audible assurance of love and approval. It is as though they are suddenly aware of how large the world is and how unimportant they are. If the family and home fail them here, they are lost. For here is the centre of the love and approval they require.

Each member of the family looks to the home for the security he needs, the deference, love, affection, loyalty and *voiced* appreciation.

Children reflect the love, or lack of it, that exists between parents. If parents do not express and show their love for each other, children seem to be unable to express love in their own lives.

The home should be an outpost of the very heaven above.

As President McKay says: "Homes are made permanent through love. Oh, then, let love abound!"

RESPECTING THE PRIESTHOOD

THE Priesthood is for the benefit of all members of the Church. Men have no greater claim than women upon the blessings that issue from the Priesthood and accompany its possession. The man holds the Priesthood, performs the priestly duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood. This is made clear, as an example, in the temple service of the Church. The ordinances of the temple are distinctly of Priesthood character, yet women have access to all of them,



The Leeds Singing Mothers are one of several such groups in the British Mission. They are shown above at their recent district conference.

and the highest blessings of the temple are conferred only upon a man and his wife jointly.”—John A. Widstoe.

In the very early days of the Church, when the Prophet organised the Relief Society under the direction of the Priesthood, he spent many hours with the sisters explaining to them how they could come into possession of the blessings of the Priesthood.

“He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in, their husbands, whom God has appointed for them to honour, and in those faithful men whom God has placed at the head of the Church to lead His people, that we should arm and sustain them with our prayers. He said, ‘You must put down iniquity, and by your good example, stimulate the elders to good works.’”

We share the blessings of the Priesthood with our husbands, fathers, sons and brothers. Although men and women were created to fill distinctly different missions on earth, it was not intended that one be inferior to the other.

A good man should be the head of

the household and no good woman would deny him the respect he deserves in that place. It is her greatest safeguard. She knows that the Priesthood has true virtues. The power to heal, to bless and to counsel. It is hard to have consolation and comfort without the Priesthood in the home. Families want to respect the father. They will if he will let them.

As mothers, we can let our sons know of the honour they bear. How few have ever had the great privilege they have. How precious it is to have the Priesthood. How close they must live to the Lord to maintain it. We should teach them that “if men do not live worthily then the Spirit of the Lord is grieved and when it is withdrawn, Amen to the Priesthood of that man.”

As mothers, let us remember that we are not just rearing sons . . . but we are rearing husbands and bearers of the Priesthood. Let us help them to follow the admonition of the Prophet David O. McKay, “Live for each other . . . live for the blessings of the Priesthood . . . for that Priesthood is shared by husband and wife. In this way we will build up a spiritual house.”

RELIEF SOCIETY IN THE BRITISH MISSION

by Pamela Johnson

IT IS DIFFICULT to date with certainty the time when the first Relief Society was organised in the British Mission. The large-scale emigration of the saints made changes in office frequent, and accurate records were not always kept. The earliest record in existence of a British Relief Society is in a report of a conference held in London during April, 1877, when it was noted that three Relief Societies were functioning in the area, and the sisters were commended for their diligence.

The saints were harried and persecuted in those days, and suitable meeting places were often hard to find. So great was the opposition to the Church in Nottingham, that Relief Society had to be held in a stable—the city authorities would allow no other accommodation to be rented to the Church for meetings. In this humble place the sisters met regularly, and their president recorded how the Lord poured His spirit upon them, the voice of prophecy was heard and the dying raised to life.

Frequently the sisters banded together to do the work of visiting and tending the sick before Relief Societies were fully organised in their branches. They realised just how much they depended upon each other and how much strength could be gained by sharing their testimonies. Visiting Teaching assignments were always faithfully completed even though great obstacles had to be overcome. Those were not the days of frequent buses and trains; most journeys had to be

made on foot, and often the sisters carried babies in their arms whilst the other children clutched at their skirts. Prams were luxuries which only the wealthy could afford.

At the turn of the century, many of these groups of devoted sisters had been organised into Relief Societies, and reports were regularly being made from branches such as Handsworth, Norwich, Oldham, Sheffield and Hyde. The sisters had their first experience of participating in a mission-wide programme in 1908 when the Mission Relief Society President, Sister Penrose, wife of President Charles W. Penrose, published in the *Millennial Star* instructions for celebrating the Society's sixty-sixth anniversary.

The First World War made unparalleled demands upon the faith and strength of Relief Society members. New experiences and great challenges were presented to them. Almost immediately after war was declared the majority of the priesthood members in the mission were called into the services. Hyde Branch was left without any priesthood at all and it was feared at first that it would have to be closed. The mission authorities, however, had not at first reckoned upon the enthusiasm and determination of the sisters. For almost four years they carried on the work of the branch. Meetings were held on both weeknights and on Sundays although the Sacrament was not administered. Tithing was faithfully paid, fast-days observed and district missionary work continued. This group of sisters had a

tremendous spirit about them for not only did they keep the branch alive but they also organised the first Primary to be held in the mission and the first group of Singing Mothers.

The education programme of Relief Society was only developed at the end of the First World War. At first the special lessons were prepared by the mission president, but later the regular programme as prepared by the General Board was used.

The period between the wars was one of poverty for most, and many a sister whose husband had a long spell of unemployment had reason to be thankful for the lessons in home management she had received at Relief Society meetings.

With the beginning of World War II all the horrors of the first were repeated, but this time there was the added fear of aerial bombardment. Once again the ranks of the priesthood were depleted and much of the work normally undertaken by them fell to the sisters. Relief Societies found themselves tackling jobs involving much hard physical labour. The fruits and vegetables raised by their own back-breaking effort in the chapel grounds provided a welcome variation in a monotonous and limited diet.

The British people are noted for

having pride in their history and traditions, and we love to honour the great men and women of the past. If there was such a thing as a Relief Society roll of honour it would certainly be an impressive document. Such names as Elizabeth Ann Birchall, pioneer of Relief Society work in Birmingham; Sister Laycock of Sheffield, who for many years walked nine miles to and from meetings regardless of the weather; Sister Eliabeth Barton of Great Bentley, Essex, unable to attend attend meetings but studying the lessons alone and keeping alive her membership by corresponding with the sisters; Sister Shelley of Ipswich, totally deaf but rarely missing a meeting even though she was unable to hear a word spoken; and Sister Florence Vincent of Catford, who at 81 years of age is still in office as Secretary and Treasurer, would present a challenging record.

The story of these great sacrifices reaches far into the past, but what is one promise of the future? All the joys and blessings for which they laboured on our behalf are being given us. Just ahead of us is the prospect, if we are worthy, of stakehood. We have fine chapels and are able to make use of them as we please without fear

(continued on page 419)

Left: The sisters of the Sheffield Branch are shown putting on a special programme to commemorate the Relief Society anniversary. Right: The Newcastle Relief Society Board: Ida Fenwick, 1st Counsellor; Vera Hewitt, President, Irene Stuart, Secretary.





For Greater

by
Mrs. John A.
Widtsoe

MY dear Sisters of the British Mission, it has been many years since I had the pleasure of meeting and working with you in the great Relief Society organisations of our Church. In one way it seems a very long time ago; in another way it seems as though it could have happened last year or the year before. In truth, I have always felt very near to you dear sisters who are working for the same cause that the Relief Society is working for here. I remember the happy times that we had together; I remember some of the disappointments we had; I remember the struggle that some groups had to keep active because of one cause or another. I am guessing that we all have much the same struggle today—we have the same difficulties to surmount in order to keep together and keep working for the great cause of better health, happier homes and true adherence to the principles of the Gospel of Jesus Christ.

I remember distinctly that one of the greatest aims I had then was that we all should guard our health and live more nearly to the teachings of the Word of Wisdom—a revelation given by our Heavenly Father for the health and welfare of His children upon earth. May I confess to you that I am still working in this great cause. I feel sure that our Heavenly Father means that His children should have health of body and mind as well as of spirit,

for whenever the Gospel has been upon the earth the Lord has given instructions for the health and welfare of His children. I like to refer at times to the fact that in the first chapter of the first book of the Bible the Lord told Adam how he should live and what he should eat for health. Strangely enough that advice is just as good and just as wholesome and just as necessary today as it was when He gave it to our first earthly parents.

After telling of the creation of the earth our Father said to Adam and Eve who were to begin this mighty work :

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth on the earth, wherein there is life, I have given every green herb for meat : and it was so." (Genesis 1:29-30.)

That advice is still good and when we don't heed it, with all the later instructions that He has given His children, we are bound to pay the penalty of ill health and pain. These truths are still efficacious today.

And so my dear sisters, for all the years that have intervened since our happy sojourn with you I have tried to live and to teach this inspired Word of Wisdom to our people. I feel today, as I am nearing the close of my life as I did then while in the prime of my

Health



usefulness, that there is nothing to compare with good health of body, mind, and soul. I am convinced now as I was then that physical health is basic for mental and spiritual health.

The world is beginning to find this out and to recognise the truths that the Lord gave so beautifully, in mere outline only, in the Word of Wisdom to modern Israel only three years after the restoration of the true Gospel of Jesus Christ. So I urge you all today to study and to live as far as you can the teachings of this revelation.

Unfortunately, too many of our people think of the Word of Wisdom as a law which forbids the use of liquor, tobacco, tea and coffee; and they feel that if they abstain from the use of these harmful things that they are "keeping the Word of Wisdom!" But that is really only part of the Word of Wisdom. In the revelation there are five verses which warn us against things that are injurious and which tell us what we shall not do for health, but there are eight verses which tell us what we shall do. Too many people only refrain from the things which they are told not to do, and neglect to do the positive things of the Word of Wisdom.

Of course, I am familiar with the hardships that you had to endure during those unhappy years of the two World Wars, and I remember the difficulties you had in obtaining the kind of foods that you needed and the amount desired. I have always felt

convinced, however, that those of our people who have lived this law to the best of their ability were blest of the Lord with greater health. Now, after these many years I am more convinced than ever that our Heavenly Father is concerned with His children and desires that they shall have health and strength of body, mind and soul to accomplish the great work which He has sent for His Restored Gospel. He has given us many laws and ordinances that will help us to achieve this great purpose, and as long as we live we will be more happy and more useful if we live in accordance to these laws and teachings.

Today, were I to speak to you face to face, this would be my message: Dear Sisters, as mothers of men, as makers of the home, as guides for the future lives of our children, I can think of nothing more glorious than to follow the simple truths laid down by our Heavenly Father for the health and usefulness of His children here on earth. Shall we not always keep the commandments that we may be exemplars of righteous and happy living to all our loved ones, neighbours and friends.

My love and my prayers go with this message, from my heart to yours, at this time. Never in the world was there greater need of true motherhood and for lives of usefulness according to the teachings of the Gospel which we have been blest to understand and to accept.

Our Sisters Speak

*Testimonies from our
Relief Society Members*

by **DOREEN AUBREY**

Hull Branch

IN THE SPRING of 1950, a few weeks before I was baptised, I was invited out to the Relief Society, and since then I have learned to love the Relief Society greatly. On being asked to take a position in the Relief Society, I was happy to accept, and I have been active ever since in the various offices, gaining the benefit that comes from active participation. When I was asked to be the district supervisor early this year, I felt so grateful to the Lord for giving me opportunity of further experience and service.

We all know that the age-old role of mother and homemaker is still the fundamental duty of woman. Since the mother is the strongest influence in the home, it is the duty of every Latter-day Saint mother to gain as much knowledge as possible. For this reason the Lord has inspired our Church leaders to put forth wonderful teachings for us in the Relief Society.

Wonderful feelings envelop us when we listen to the stories of the Latter-

day Saint women of the early days; their hardships, their struggles, their endeavours midst persecution and sacrifice to live the Gospel, to rear their children in the ways of the Lord, and to help the priesthood in their great calling. How small our problems and grumbles appear to us after such lessons.

After my baptism there were two things I desired so much to have. One was to go to the temple of the Lord, and the other was to receive a patriarchal blessing. Now we all know that in order to obtain these wonderful blessings our lives must be in tune with the gospel and our hearts spiritually in tune with the Lord; and speaking personally, the Relief Society certainly prepared me for my visit to the temple.

I know that to successfully hold leadership positions in the Church one needs the co-operation of the family. I feel most strongly that this is particularly true of the priesthood and the Relief Society—the great partnership in the Church. It is a source of great joy to think that many years before women suffrage was publicly discussed, the women of the Church were instructed by a prophet of the Lord that they were partners with the priesthood. This partnership envelops all members of the family, and it has been one of the great joys in my life to see this co-operation in action and to find Relief Society work as an accepted part of our family life.

by **VERA BEATTIE**

Sheffield Branch

JESUS SAID, “He that believeth on me, the works that I do shall he do also” (John 14:12). This counsel was given to the Relief Society by

the Prophet Joseph Smith two months after it was organised, and is the mainspring of the organisation today.

"And the Lord God said, It is not good that the man should be alone, I will make him an help meet for him." (Genesis 2:18). In the Church of Jesus Christ of Latter-day Saints, the opportunity is afforded to woman to be man's help meet and to honour the priesthood. In the *Doctrine and Covenants* definite instruction was given to Emma Smith, the wife of the Prophet, as to her duties—the first one being to her husband. If each Relief Society sister honours her husband, brother, son or sweetheart, and honours the priesthood they hold, then every branch will be in perfect harmony. If Relief Society principles are upheld, the priesthood holders enter into their duties happy in the knowledge that they have the love and co-operation of the sisters. An organisation working in such close harmony cannot help but succeed.

I like to compare the Relief Society in the branch and district to a mother in the home. A home without a mother's care, a mother's love and understanding is incomplete. So it is with the Church organisation. Although a woman may not hold the priesthood, her duties are of vital importance in the administering of the Lord's work upon the earth. As new members are entering our fold these duties become very apparent. With the New Era missionary plan, people are coming into the Church with an incomplete knowledge of the Gospel. If they are to gain that knowledge we must love them into learning it.

In my own branch I have seen sisters grow and advance in the Church through the influence of the Relief Society. I have heard them

testify that their growth in the Church is a result of this great organisation and its work. Through it a woman can learn to better manage her home duties, and care for her family. She is able to expand her knowledge in the literary field and especially to study the good books of the Church. With this added knowledge, she will become a better woman and greater help meet to the priesthood. When new sisters are encouraged into attending Relief Society they are able to learn these things and also gain the great love that is so prevalent there.

The Lord calls sisters to go into the homes to comfort the needy and to aid and assist the afflicted. Often they kneel with them in prayer and God will listen to their prayers, when offered sincerely, just as He will listen to the prayers of the elders of the Church. It is when the sisters work in close harmony with the brethren that the greatest things are accomplished in the branches and in the districts.

Childhood memories of Relief Society held in my grandmother's home, coupled with my own activities in it as I have grown into maturity, have helped me build my young testimony into solid, unshakeable knowledge of the divinity and truthfulness of the Gospel.

by **VERA HEWITT**

Newcastle Branch

JUST five years ago, I began to wonder, "Why do we live?" I had grown up, fallen in love, married happily and had two lovely children. I thought all that was left in life was to see them and me grow old. These thoughts so depressed me that I drank more and more tea and began to smoke heavily. I tried to analyse

myself and decided it was education I needed, so I tried reading an encyclopædia, but gave up in despair. What use would that knowledge be? Thinking my need may be spiritual, I started to attend a Methodist Church, but received no satisfaction. In desperation I began to pray with sincerity I had never before known. Hardly a week had passed, when two young men stood at my door. Then began the most vital and testing time of my life. I knew after their third visit I was listening to truth. It was so logical, so simple.

I was baptised. Never will I forget the peace that came over me. I began to attend meetings during the week and at last the Relief Society. There I found the answer to my educational longings. This was different. This could be used in everyday life. I heard lessons on theology to satisfy spiritual longings and lessons on homemaking and economics, making the jobs I had thought such a bore into a challenge. I studied literature to broaden my mind and to appreciate the beauty of words, and social science to help me in so many ways to be a good wife and a good mother, to raise our children to be good citizens.

Now I have the opportunity to serve in the Relief Society. Often I wonder why I was chosen; I'm not clever. I don't have marvellous ideas, but I do love the work with all my heart and have a great desire to see the Relief Society functioning perfectly in all its spheres.

I thank God for all my blessings and for the prayers He has answered. I have found help and purpose through these fine sisters of the Relief Society and with their aid have had my happiness crowned as I have seen my family united in the Gospel.

by **JOAN FARBUS**

Bangor Branch

IT IS a wonderful experience to attend a Relief Society testimony meeting here in Ireland. The gratitude expressed by the sisters for this divinely inspired organisation must surely gladden the heart of Joseph Smith.

Each branch is working for its building fund, and in Belfast two or three sisters bring small cakes each month which are sold together with a cup of chocolate for 3d. Also, at each meeting a large sponge cake is usually auctioned. In Dublin, at each meeting, the sisters have a "bring and buy" sale of 1s. mystery parcels. Last summer £100 was raised by selling home-made bread, cakes and preserves in the local market at Bangor.

This year the annual sale of work is to be on a district basis with each branch contributing different items. Belfast is concentrating mainly on hand-painted linen goods. In Portadown they are making children's clothes. The Dublin sisters are weaving baskets and constructing Spanish gardens, while in Bangor they are making toys and artificial flowers, and in Londonderry, fancy plaques. In conjunction with the sale a fair is planned with ribbons for the winners.

The priesthood members appreciate the Relief Society almost as much as the sisters for they know their women-folk are gaining in knowledge and being spiritually uplifted. They know too that when called upon to assist in any manner, the Relief Society sisters are very willing servants. Whether visiting the sick, supplying refreshments or arranging flowers for conference, they are a continual blessing and support to the branches in Ireland.



European Mission Presidents Meet in Hamburg

AT THE CALL of the First Presidency, the European Mission Presidents and their wives met in Hamburg, Germany, August 25, 26, and 27, with Elders Marion G. Romney and LeGrand Richards of the Council of the Twelve.

The meeting took the form of a workshop and the mission presidents were introduced to the new "Mission President's Handbook." On the first day Elder Romney discussed affairs of administration as pertaining to a mission president. Elder Richards instructed the presidents in matters of missionary work.

On the second day of the workshop the time was given to the mission presidents for reports of their missions and testimonies from the presidents and their wives. This proved to be a most inspirational day as the presidents and their wives bore witness to

wonderful faith-stimulating incidents that have taken place in their missions.

President Burtis F. Robbins and his wife, Edith, served as hosts for the convention and also contributed the most interesting recitals at the testimony meeting as they told of the faith, valour, and devotion of the German saints who live in the eastern part of their mission. President Robbins reported that half of the members of the North German Mission live there, and although he is only able to see them twice a year, the record of attendance at meetings and the amount of tithing paid per member is higher than in the West. Many long to go to the temple for their blessings and yet are unable to do so for reasons of being unable to get the necessary travel permit. There are missionaries in East Germany, but they cannot tract.

One of the mission presidents remarked that there had been many news articles about the meetings of President Eisenhower with the heads of state in European countries in which our Church has missions. He commented further that the people of the world were praying for the success of these meetings of State, together with the forthcoming visit of Khrushchev, and that the hope was for peace. "But lasting peace," he continued, "can only come through the Gospel of Jesus Christ, for that is the Gospel of Peace; and our mission, as Presidents in these European countries, is to try to bring this message of peace to enough of the people that the world can be saved from the threatened ravages of war."

Further testimonies of a touching nature and heartening reports of present missionary activity were given by :

President and Sister John David Warner of the Finnish Mission.

President and Sister Holger P. Petersen of the Norwegian Mission.

President and Sister Harry T. Oscarson of the Swedish Mission.

President and Sister Ray Engebretsen of the Danish Mission.

President and Sister Milton L. Christensen of the French Mission.

President and Sister Jesse R. Curtis of the Swiss-Austrian Mission.

President and Sister Rulon J. Sperry of the Netherlands Mission.

President and Sister Theodore M. Burton of the West German Mission.

President and Sister William Erikson, who have just been called to preside over the Swiss-Austrian Mission, together with their two children who are with them, William B. and Elaine Erikson.

President T. Bowring Woodbury and Sister Woodbury of the British Mission, together with Wendy, their daughter.

The Testimony Meeting was closed with fitting and inspirational talks given by Sister Ida J. Romney, Sister Ina A. Richards, Elder LeGrand Richards and Elder Marion G. Romney.

In his closing remarks, Elder Richards was most complimentary of the calibre of presidents serving in the European missions. Elder Romney said that he could "not recall a meeting" in which he had felt a better spirit, nor in which he had been more deeply touched.

The concluding day of the workshop consisted of talking over the problems and questions of the presidents, a discussion of financial procedures conducted by Charles Schmidt of the Presiding Bishop's Office, and a comprehensive discussion of the building programme as it pertains to the missions of Europe.

The mission presidents thanked the First Presidency for the policy recently adopted of sending members of the Council of the Twelve annually to the far-flung missions; and were particularly appreciative of having had Elders Richards and Romney and their lovely wives with them.

The presidents were uplifted, inspired and enthused by the workshop itself, and by the new handbook which has just been issued for the guidance of the mission presidents. It was the joint hope of the presidents that such an opportunity would be afforded them each year so that more of the spirit and enthusiasm of the European missions might be shared by all and thereby uplift the saints in each country.

NEW ERA (continued)

"I only read about you today in the Sunday Express, but what I read was sufficient to convince me that you are the people who can help me most to fulfil the destiny which God has planned for me in the future. Would you please help me to become a Mormon."

There are scores of incidents similar to this, all evidencing to the fact that the Lord has touched the hearts of people and made them seekers after truth. Through the spirit of the New Era, people are being spontaneously proselyted into the Church.

IV. Regeneration of the Members

Beside the effects of the New Era on the aforementioned three areas of activity, the regeneration of both the active and inactive members has been miraculously achieved. In the January issue of the *Star* President Woodbury outlined "three points for progress in our prospectus for growth in the British Mission."

The first point is that there be **no emigration**. In the first year of the New Era there have been approximately 120 members and children in the Church emigrate from Great Britain; in the year previous there were 157. This represents a decrease of 24 per cent; but there is still the greatest need for work in this area. Contrast this with the fact that there have been two families in Wales return from Utah, another family in South London return from Canada, and about seven other young families and members return from both Australia and the United States within this year, and the New Era becomes more apparent. Even so, if we are to rise to the potential of this present day, the desire to stay in Great Britain and build must be fostered. We must fully understand that opportunity for **real growth** and development lies to



The MANCHESTER DISTRICT PRESIDENCY is a good example of local leadership. Shown above are: Derek Plumbley, James Caddick, Eric Cryer and Robert Isherwood.

a greater extent right here in our own land, where the temple and the spirit of the New Era have given us a vitality which makes Great Britain a far more opportune country than most places in the world. It is this realisation that will make the next point more fully possible.

Secondly, **local leadership** of all the branches and districts was to be a goal. This is an essential ingredient for the successful growth of the Church in this land. A good indication as to how far this has been achieved is seen by the number of hours that full-time missionaries have been spending in branch and district activities. There has been an 85 per cent decrease, from 75 to 11, in the hours spent per month per missionary in branch and district activities. Where the missionaries have stopped working, the local members have taken over. In fact, since the beginning of the New Era all the districts except Wales, Birmingham and Ireland have been completely put under local leadership, and out of the 98 branches in Great Britain, only six depend upon missionaries for their operation.

In this same period there have been eight district presidents called, and before the end of the calendar year all districts will be in local hands. Add to this all the new members of district and branch presidencies and auxiliary leaders, and we begin to see just how far local leadership has progressed in the New Era.

The members of the new mission board, under President Frederick Oates of the Mission Presidency, have been in no small part responsible for much of the success of this local leadership and growth. As their specific assignment is to instil into district and branch officers the spirit of the New Era and assist with the understanding and incorporation of the Mission programmes for progress, they are of themselves a further witness of the New Era in action.

The third point of the "Prospectus for Progress in the New Era" was a **building programme**. The London Temple has been dedicated, the ground has been broken for the New London Chapel in the heart of London, a new chapel is in the process of building at Stroud, and plans are being approved for new chapels in both Nottingham and Leeds. Just recently property has been purchased for the erection of a chapel in Belfast and we are at present negotiating for the

property in Sunderland, Newton Aycliffe, Rawtenstall, Wythenshawe and Crawley.

Add to this all the building fund projects and plans that are in the making at the present and we see just to what extent the building programme is progressing. The day of converting old homes is past, and with the New Era has emerged a new building programme, not for the future, but right now, the likes of which the British Mission has never seen.

Further indication of the regeneration of the saints of this mission can be seen by a comparison of attendances at conferences. Over 1,000 people gathered for the special conference with Apostle Marion G. Romney in Manchester, and at district conferences all over the mission attendances have increased, over those held in 1958, beyond all expectation. For example, the attendance at the conferences held in Manchester increased 45 per cent from 251 to 365, and in Sheffield there was an increase in attendance from 255 to 375 or 47 per cent. There has, in fact, been an increase in the attendance at every conference held in 1959 over those held in 1958.

Attendance alone is not the full story of the influence of the New Era at our conferences, for each series has a specific purpose. The conferences in the Spring of 1959 were stressing missionary work and the district missionary programme. Just how effective that has been is seen by the work of the 645 district missionaries in bringing into the Church over 140 members since they began their work. The theme behind the autumn series of conferences now being held is enlistment and integration of both inactive and new members. Though this is just

The corner site of the Belfast Branch property on the Hollywood Road



getting started, in the month of July 40 members were brought back into activity, and in June there were 54 reactivated.

The work in this area is by no means complete. A recent survey reveals just how much is needed in this area of enlistment and integration. This is what the survey revealed:

	1956 Converts (per cent)	1957 Converts (per cent)	1958 Converts (per cent)
Not attending Sunday School . .	41	37	29
Male members holding no Priesthood	34	31	56
Male members in Senior Aaronic Priesthood	36	33	33
Male members holding Melchizedek Priesthood	30	36	11

The New Era has had far-reaching effects in the various auxiliaries and departments of the Church organisation, especially in the Priesthood. The number of boys qualifying for Aaronic Priesthood Awards will be approximately 135 as compared with 63 last year—an increase of 114 per cent. In the Senior Aaronic Priesthood there have been 158 advancements to the Melchizedek Priesthood within the first year of the New Era. This represents an increase over the preceding year of 60 per cent.

A similar increase in achievement is seen in the Girls' Programme where there has been a greater number qualifying for awards this year as compared with the previous year. There is no question about the New Era having an effect on the youth of the Church. At the New Era Youth Convention held in Filey, Yorkshire, in May of this year, there was a total attendance of over 1,560; this was no doubt the largest assemblage of Latter-day Saints in the last century. The events, the spirit, and the love

which were so much a part of the convention tell the real meaning of this gathering. In 40 pages of the *July Star* are recorded the activities, the talks, the testimonies and the spirit behind this great Youth Convention. This, next to the dedication of the London Temple, was the outstanding event in the first year of the New Era and a powerful reminder of what the New Era really means in the lives of the British saints.

The work of the New Era shall indeed progress. We need to see clearly the greatness of the present day . . . the day we are living in . . . and do all that is within our power to support and promulgate the work which has begun. In doing this we should never lose sight of the basic principles which underly our faith, our way of life, and our religion.

All that the New Era has brought to the British Mission is a result of the work of the members *as the Lord has made it possible for them to do that work*. The Saviour taught us this principle when He said:

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30.)

Let us always remember our dependence upon the Lord. Christ, in establishing His Church for the fulfilment of the will of the Father and in restoring that same Church through the Prophet Joseph Smith, has made all the work that the New Era has come to mean possible. Let us then offer a prayer of thanksgiving to our Heavenly Father, and in the name of Christ, for the blessings of growth and progress we have received because of the "One Year of the New Era" in the British Mission.

KEYS (continued)

with him. That is the system of succession in the Presidency, succession in the Church. We have thus three members of the First Presidency and twelve members of the Council of the Twelve who now hold all of these keys.

Now our revelation also says that these keys are held by but one man on earth at a time, which means that the power and right to exercise them, to hold them in the sense that they are exercised in their fullness, is resident with but one man on earth at a time. (See *D. & C.* 132:7.) That is implicit in the nature of keys. They being the right of Presidency, someone has to be senior over all others, and the one who is senior holds the right of Presidency and can direct and control and govern how all others use their priesthood or use such delegation of keys as may be given to them.

After all things were done and conferred upon the Twelve, there remained but one thing for Joseph and Hyrum—they holding the keys jointly in their day—to do more, and that was to seal their testimony with their blood, which as all of us know they did in Carthage Jail on June 27, 1844. When they were taken, the keys remained. One of Brigham Young's first statements, as I am informed, when he heard of the martyrdom was this: "The keys of the kingdom of God are here." They automatically rested with the Twelve; because Brigham Young was the senior in that group, it was his right to step forward and take precedence and ordain the manner in which others should perform acts in the Church.

Now this is a perfect system. This is a system of succession. This is a

system where both priesthood is had and the power and the right to use priesthood is available. And this is one of the great evidences of the divinity of the organisation in which we are honoured by having membership. If there is no priesthood after the order of Melchizedek, there is no kingdom of God; and if the keys of the priesthood are not had, as they were had by Peter, James, and John, there is no kingdom of God on earth.

Now you will recall that Daniel, in interpreting the dream of Nebuchadnezzar, said that in a certain era of the earth's history, which is our era, our age, the God of heaven would set up a kingdom which would never be destroyed but which would grow and increase and break in pieces all other kingdoms and continue to increase until it filled the whole earth. (See Daniel 2: 44). And I quoted to you the words of latter-day revelation, from Section 65, in which the Lord said that the gospel which we have—and the keys by which that gospel is administered are now possessed, and are now resident in the kingdom—would roll forth until this particular gospel filled the whole earth.

Now if we understand that principle, we understand something that will govern and direct and guide us in all of the decisions that we make where the Church and spiritual things are concerned. Let me quote a sentence or two, first from President John Taylor and then from President Wilford Woodruff, and thereafter we will draw the conclusion to which I refer. President John Taylor said this:

It has been asked . . . whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by

the holy prophets in relation to it will receive their fulfilment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent. (The Gospel Kingdom, p. 137.)

I think I have time to read one other brief quotation from Wilford Woodruff which applies to his general theme of the keys of the kingdom, but ties it in to the youth of the Church. This should be of considerable interest to you.

Our children, the rising generation, will possess the kingdom; on them the labour of rolling on the work of God will rest, until the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High, and they will possess it for ever and ever, and the meek will inherit the earth. (Ibid., p. 281.)

We have a principle here that is glorious. Every one of us is entitled to know by personal revelations from the Holy Ghost of the divinity of this work. Because God is no respecter of persons, He will give that information to every individual who abides the law that entitles him to get the knowledge. But if we did not so live as to have that inspiration or revelation, if we

did not know individually of the divinity of the work, yet if we knew this principle about which we have here been talking, we would know how to guide and govern our affairs in the spiritual field. If we knew that this kingdom, the Church of Jesus Christ of Latter-day Saints, is God's literal kingdom on earth and that it is destined, without any qualifications attached to the promise whatever, to roll forth and increase and abound, to grow until it fills the whole earth—if we knew that principle, then we would know also the principle that those who stand at the head, the Presidency who direct the affairs of the kingdom would always, invariably and ever, be guiding and directing the affairs in the way and in the manner and in the course that will be pleasing to our Father. Now if we knew that principle, then we would know that as individuals, we would be in line with our duty if we were in harmony with the counsel and direction that comes from the head.

And as a consequence of being in harmony with those whom the Lord has appointed to direct the affairs of the Church, we would have peace and joy, contentment, solace, happiness, every satisfaction, while we work out our salvation here. And then in eternity, we would have eternal life, which is the greatest of all the gifts of God.

MISSION RELIEF SOCIETY *(continued)*

of persecution. Finally, we have the blessing of inspired leadership. Sister Beulah Woodbury is a wonderful example, as are Sister Romney and Sister Belle S. Spafford who recently visited us in Great Britain. In their daily lives they live the precepts of Relief Society, and by their example and sweet spirit they inspire others to

do the same. The Relief Society of the British Mission is truly blessed to have such inspired leadership. With this leadership, there is great opportunity and desire for success in the future. The Relief Society will certainly live up to the tradition of the past and fulfil the expectations of the future.

NEW ERA CALENDAR

OF BRANCH AND DISTRICT EVENTS

June 13—A record number attended one of Bangor's popular barbecues on the cliffs at Groomspoint. In fact as the guests continued to pour in, an SOS went out for more "bangers." When the lemonade was required, Sister Farbus who had it in the boot of her car was missing; so was the car! She eventually arrived just as the party was ending, having been delayed by taking two lads who had been injured in an accident, to hospital.

June 24—Bangor MIA again stoked up the fires at Groomspoint and prepared a hearty meal which was certainly appreciated by those hardy souls who had taken a brisk but cold swim.

July 11—Brighton Saints had fine but windy weather for their trip on the River Arun to Arundel. Littlehampton fun fair, which was visited *en route*, however, was voted by the children to be much more fun than the historic town which was their destination.

July 13—Dublin Relief Society invited the Bangor sisters to visit them for a day and gave them a wonderful time in the fair city.

July 25—Northampton MIA saw no less than 1,000 loaves being baked in an hour when they visited one of the largest bakeries in the Midlands.

July 25—Belfast, Portadown and Bangor Branches had a combined outing

to Millisle and enjoyed some lively "pony-racing." A tasty supper was cooked on the beach before the party left for home.

July 28—The Irish District Relief Society Presidency, Sisters Farbus, Wallace, Ditty and Brookes, organised Relief Society in Londonderry Branch.

August 1—Grimsby MIA held a social at which Elder Anderson introduced some new games which still have the participants baffled.

August 4—South London MIA were privileged to have the distinguished theatre critic, Mr. John Drummond, as a guest. Questions and a lively discussion followed his most interesting talk.

August 4—The boys camping at New-chapel joined with the Branch Sunday School for a day at Littlehampton. Needless to say most of the time was spent in the sea, but even the keenest water-baby took to dry land in time for the barbecue held during the evening.

August 8—By kind permission of the owners of the property, Mr. and Mrs. Jowitt, the Grimsby Sunday School outing was held in the grounds of "Silica Lodge" where there were plenty of things to keep youthful minds happy, in addition to the cake, which held the greatest attraction for the children.

August 12—Gorleston Sisters really went to town with cakes and preserves at their sale of work. The gaily decorated stalls were soon sold out and late-comers learnt to be on time when Gorleston cooks are next in business.

August 21—Eastwood Sunday School raised some much-needed funds by holding a bring and buy sale and serving a desert to the visitors.

August 23—Bournemouth Sunday School outing was a very athletic affair. Meyrick Park was the scene of some keenly contested races, games for all tastes, and finally a general scramble for toffees.

August 29—President and Sister Dyer were honoured by Newchapel members prior to their return home and presented with a book to remind them of their association with the saints here.

August 29—Dudley Zoo was chosen by Eastwood Branch as the place most likely to provide fun for all on the Sunday School outing, and a good choice it proved to be, judging by the reactions of the Junior Sunday School.

August 30—Brother and Sister Leaderhorn were the inspiration behind the first road show ever presented in Doncaster. They directed rehearsals, and encouraged and helped all those connected with the show. The enthralled audience have already noted that this is to be an annual affair and are looking forward to the next occasion.

August 30—About 48 children, on tip-toe with anticipation, boarded the buses waiting to take them from Grimsby to Sutton-on-Sea for their annual outing. The hot, dry weather made it possible for them to spend the entire day playing on the sands and in the sea, and so engrossed were they in



Rawtenstall Branch Choir : Front row : Alice Vernon, Lucy Terrell, Edna Butterworth, Joan Edmondson, Margaret Noon, Vera Butterworth, Wendy Keeble, Minnie Nuttall (Leslie Nuttall); Back row : Kenneth Edmondson, John Vernon, Rodney Keeble, Frank Butterworth, Donald Simcock, James Butterworth, Terence Noon, Percy Terrell. They were winners at the Youth Convention.

these pleasures that they were almost too busy to eat lunch. The 30 parents who accompanied the children were grateful to Sisters Oxley and Allaway for providing such excellent organisation.

August 30—Fifty-eight people attended the social held at Cambridge recently where £10 was raised towards the building fund. In the four months since the building fund project has been in operation, the 40 members of the branch have raised more than £180.

August 30—Games and square dancing were the means Grimsby Branch chose to attract interest in raising funds for the Sunday School outing recently and judging by the success of the outing, the fund-raising project was fun too.

August 30—Rawtenstall recently had the privilege of welcoming Brother and Sister Harper and Brother and Sister Curtis as visitors to the Branch. Brother Harper and Sister Curtis, who are brother and sister, were paying a return visit to their childhood home.

As a memento of the visit, Brother Harper donated to the Branch seven subscriptions to the *Improvement Era* and *The Instructor*.

August 30—Norwich MIA were the guests at Gorleston's MIA social recently and helped the local members raise funds for equipment needed for the new MIA programme.

Death

Hands—The death of Sister Margaret Amelia Hands occurred recently at

Kidderminster. During her life Sister Hands lived the principles of the Gospel so completely that she was an inspiration to the entire branch. Always concerned with the welfare of others, she served the brethren and sisters with deep devotion, even at the expense of her own health. The message she left her fellow-members of Kidderminster Branch was that her testimony of the Gospel was as true and strong at the time of her death as it had been throughout her life.

British Mission Statistics

BIRTHS AND BLESSINGS

Toft : To Geoffrey and Lily Butler Toft of Leeds, a daughter, Barbara Clare, born May 3, 1952; blessed August 2, 1959, by Nad Richard Brown.

Smith : To Bryan George and Germana Klare Smith of Stockport, a son, George Bryan, born February, 19, 1957; blessed August 2, 1959, by John Roscoe Jones.

Frazer : To Alexander and Sarah Ferris Frazer of Bangor, a son, Gavin Nickolas, born December 27, 1956; blessed February 1, 1959, by Roger B. McFarland.

McKenna : To Frederick and Mary Jane McKenna of Bangor, a daughter, Sheelah Jane, born April 20, 1958; blessed March 1, 1959.

Holmes : To James Ernest and Freda Beryl Holmes of Hull, a daughter, Caroline Mary, born July 5, 1959; blessed August 2, 1959, by James E. Holmes.

Crow : To Alvin Benjamin and Colene Afreelove Crow of Edinburgh, a son, Carlyle Scott, born July 3, 1959, blessed August 2, 1959, by Robert E. Spikin.

Leach : To John Edward and Marjorie Lily Leach of Sheffield, a daughter, Susan Jane, born April 24, 1954; blessed July 5, 1959, by William Harley Fagan.

Leach : To John Edward and Marjorie Lily Leach of Sheffield, a daughter, Jayne Ann, born April 8, 1958, blessed July 5, 1959, by Charles H. Fowler.

Margetson : To John Edward and Rosa Catherine Godfrey Margetson of Gorleston, a son, Stephen, born May 29, 1959; blessed August 2, 1959, by John Edward Margetson.

Anderson : To Alvin Jay and Vickie Lee Anderson of Norwich, a daughter, Cary Rachele, born June 2, 1959; blessed August 2, 1959, by Alvin Jay Anderson.

Lambert : To Clifford Cyril and Patricia Ann Lambert of Lowestoft, a daughter, Jacqueline Ann, born July 29, 1953, blessed April 5, 1959, by Thomas W. F. Boar.

Saul : To Hubert and Irene Harrison Saul of Bradford, a daughter, Julia Irene, born May 11, 1955; blessed January 21, 1959, by John Charles Harrison.

Mortimer : To Albert and Lily Mortimer of Bradford, a daughter, born June 5, 1959; blessed July 5, 1959, by William R. Kirk.

Holdsworth : To Marlene Holdsworth of Bradford, a daughter, Julie Veronica, born December 16, 1958; blessed July 5, 1959, by Donald Bradbury.

Greenhough : To Roy and Pheobe Robinson Greenhough of Bradford, a daughter, Lynn, born February 23, 1959; blessed June 7, 1959, by Michael Henry Stevens.

Crammer : To David Malcolm and Audrey Hartley Crammer of Bradford, a daughter, Jane Belinda, born October 2, 1958; blessed December 7, 1958, by Douglas Rawson.

Hughes : To Isaac and Joan Adalene Hughes of Dewsbury, a daughter, Joanna, born June 9, 1958; blessed July 15, 1959, by William H. Crisp.

Simpson : To Geoffrey and Joyce Laycock Simpson of Dewsbury, a daughter, Beverley, born May 20, 1959; blessed August 2, 1959, by William H. Crisp.

Wallace : To Robert Ernest and Eunice Alfreda Louise Wallace of Plymouth, a daughter, Angela Denise, born May 21, 1959; blessed June 7, 1959, by Jon Arvil Bird.

Brown : To Henry and Agnes Rae Brown of Dundee, a daughter, Evelyn Rae, born August 19, 1958; blessed August 9, 1959, by Henry Brown.

Williamson : To Alfred and M. P. Bartlett Williamson of Brighton, a son, John Scott, born February 2, 1957; blessed August 2, 1959, by George Woodgate.

Thorne : To Barry and V. A. Woodgate Thorne of Brighton, a son, Matthew John, born July 18, 1959; blessed August 2, 1959, by Barry Thorne.

Greig : To Alexander Whyte and Elizabeth T. Greig of Sunderland, a daughter, Elizabeth Helen, born September 11, 1956; blessed August 2, 1959, by Joseph Bertagnole.

Greig : To Alexander Whyte and Elizabeth T. Greig of Sunderland, a son, Andrew Alan Whyte, born January 15, 1955; blessed August 2, 1959, by Lynn D. Thorne.

Greig : To Alexander Whyte and Elizabeth T. Greig of Sunderland, a son, Alexander Brian Saunders, born September 21, 1953; blessed August 2, 1959, by Wayne L. Neilson.

Ireland : To Derrick Henry James and Vera Ireland of Bristol, a son, Christopher Richard, born May 17, 1955; blessed August 9, 1959, by Vern Maeser Young.

Brown : To James and Marianne Brown of Burnley, a son, Adrian, born April 3, 1957; blessed August 2, 1959, by Charles Brown.

Eastham : To Peter and Clara Joyce Eastham of Burnley, a daughter, Jeannette, born September 24, 1957; blessed August 2, 1959, by Ronald Whan.

Cuthbert : To Derek Alfred and Muriel Olive Cuthbert of Nottingham, a son, Jonathan Derek, born November 25, 1958, blessed December 14, 1958, by Derek Alfred Cuthbert.

Hardy : To Albert and June Hardy of Bradford, a daughter, Debra June, born June 17, 1959; blessed August 2, 1959, by Douglas Rawson.

Fallon : To Gordon and Mavis Fallon of Bradford, a son, Kevin Mark, born November 14, 1958; blessed August 2, 1959, by William Robinson Kirk.

ORDINATIONS

Birmingham

Roy Melvin Slater of Wolverhampton to Priest

Bristol

Harold Semmens Retallack of Plymouth to Priest

Albert Frederick A. Gadsby of Bristol to Priest

Peter Wilhelm Klein of Bristol to Teacher

John Francis Jones of Bristol to Deacon

John Henry Tuttiatt of Bristol to Priest

Hull

Harold Wilkinson of Hull to Deacon

Albert Henry Lewis of York to Elder

Allan Kenneth A. Edwards of Scarborough to Teacher

James Albert Brunton-Douglas of Scarborough to Teacher

William Raymond Collier of Scunthorpe to Priest

George Edward Crosby of Scunthorpe to Teacher

Ireland

James Edward Kelly of Belfast to Teacher

James McIntosh Graham of Belfast to Priest

Ralph Marshal Stamp of Belfast to Teacher

John Davidson Bleakley of Bangor to Deacon

Darrell G. Bailey of Bangor to Deacon

Leeds

John Stephenson Flintham of Bradford to Teacher

Brian Whitehead of Bradford to Teacher

Graham Maynard Spandler of Huddersfield to Deacon

Liverpool

Gerrard Marsden of Preston to Deacon

Alan Monk of Liverpool to Deacon

Ralph Wesley Roberts of Liverpool to Deacon

David Herbert Kershaw of Burnley to Priest

Richard James Gunner of Burnley to Teacher

Brian Middleton Fleming of Southport to Elder

Manchester

William James Thompson of Rochdale to Priest

Frankland Gilbert of Rochdale to Priest

David Webber of Rochdale to Teacher

William Thomas Stranding of Ashton to Deacon

John Terence Clark of Stockport to Deacon

Robert Northover of Rochdale to Deacon

Harry Brooks of Rochdale to Deacon

Vivian Keith Schofield of Rochdale to Deacon

Peter Robert Kennett of Wythenshawe to Teacher

Richard Riley of Wythenshawe to Teacher

Furniss William Lee of Wythenshawe to Priest

Newcastle

Ashley Albert Hill of Sunderland to Teacher

North London

Dottis McCoy Williams of West London to Teacher

Albert John Wimbledon of Oxford to Deacon

John Francis Kelly of Romford to Deacon

Harold Sidney Bisson of Romford to Deacon

George Frederick Holman of Romford to Deacon

Norwich

Colin Aldred of Lowestoft to Teacher

Alan William Wehster of Gorleston to Deacon

Floyd Eldon Dahlke of Norwich to Deacon

James Edward Walton of Norwich to Deacon

George Henry Johnson of Norwich to Priest

Ivan John Moss of Gorleston to Teacher

George Arthur Sadler of Gorleston to Deacon

Nottingham

William Henry Cox of Nottingham to Deacon

Terence Edwin Shepherd of Nottingham to Priest

James Ronald Sherlock of Derby to Deacon

William Stuart Shaw of Derby to Teacher

Jim Meakin of Derby to Deacon

Leon Bull of Derby to Teacher

Gordon Eric Cooper of Derby to Deacon

Clarence Stanley Smith of Loughborough to Deacon

Scotland

Lawrence Oliphant Lamont of Aberdeen to Deacon

Robert Ross of Dundee to Deacon

Thomas Mathieson Ross of Dundee to Deacon

Thomas Peter Cook of Edinburgh to Priest

Daniel W. B. Lynch of Edinburgh to Priest

James Mills, Jr., of Edinburgh to Teacher

Thomas Munro McKendrick of Airdrie to Teacher

Colin MacPherson of Airdrie to Deacon

Colin MacPherson of Airdrie to Teacher

Sheffield

Brian Aldridge of Sheffield to Deacon

Robert Russell Drummond of Doncaster to Teacher

William Horace E. Moore of Doncaster to Teacher

Basil Leslie Reeve of Doncaster to Priest

Peter Clark Leadenham of Doncaster to

South London

Augustus Walter Tennyson of Brighton to Teacher

Glyn John of Newchapel to Priest

Frank Calderwood of Bournemouth to Priest

Stuart Ray of Gravesend to Teacher

Joseph Hamstead, Jr., of South London to Priest

Peter Herbert Pollock of South London to Elder

Michael Robert Overend of South London to Deacon

Douglas Cowley Olsen of South London to Deacon

Malcolm John Metcalfe of South London to Deacon

John Edward Smith of South London to Deacon

Laurence Rock of South London to Teacher

David William of Southampton to Deacon

Francis Martin Sweeney of Southampton to Deacon

Robert Peter Fawcett of Southampton to Deacon

Kenneth John Cooper of Southampton to Deacon

Colin Jeffry Mason of Brighton to Teacher

Peter David Manners of South London to Deacon

Peter Downer of South London to Deacon

Alan Norman Neish of South London to Deacon

Joseph Thomas Dowell of South London to Priest

James Ralph Western of South London to Deacon

Edwin A. Underwood of South London to Deacon

Wales

John Bustaniant of Merthyr Tydfil to Teacher

Gerald Stuart Mitchell of Swansea to Deacon

Gordon Livermore of Cardiff to Priest

Gilbert Joseph Thompson of Cardiff to Priest

Arthur William Rowles of Cardiff to Priest

BAPTISMS

Birmingham

Dianne Jean Middleton of Wolverhampton
Janet Griffiths of Wolverhampton

Bristol

Doreen Elsie Wehb of Bristol
Royston Walter Bertie Wehb of Bristol
Jane Alexandra Smith of Bristol
Alan John Craig of Newton Abbot
Joan Patricia Craig of Newton Abbot
Lillian Beatrice Craig of Newton Abbot
Esme Marguerite Calderwood of Newton Abbot

Hull

David James Haith of Grimsby
Kenneth Cook of Grimsby
Patricia Brunton-Douglas of Scarborough
Eva Henderson of Scarborough
Margaret Brattan of Hull
John Clive Barnshaw of Scarborough
Margaret Elizabeth Barnshaw of Scarborough
Diane Michelle Barnshaw of Scarborough
Janet Lesley Haith of Grimsby
Valerie Ann Kennington of Hull
Stephen Royston Edmund Aubrey of Hull

Ireland

Mabel M. E. K. Templeton of Belfast
Hugh Scott C. Templeton of Belfast

Leeds

Patricia Anne Coates of Bradford
Frank Cater of Bradford
Audrey Cranmer of Bradford
Catherine Ann Westerby of Huddersfield
Margaret Watson of Dewsbury
Eric Laurence Fenton of Dewsbury
Patricia Pauline Watson of Dewsbury
Michael Watson of Dewsbury
Charles Wilfred White of Huddersfield
Lillian White of Huddersfield
Gordon Williams of Dewsbury
Janet Moralee Howes of Bradford
Brenda Janet Howes of Bradford
Sylvia Dora Mitchell of Bradford

Liverpool

Ralph Wesley Roberts of Liverpool
Barbara Roberts of Liverpool

Manchester

Anne Catherine Pilling of Rochdale
Kelvin Renshaw of Wythenshawe
Steven John Kellett of Rochdale

Newcastle

Florence Hatton of Middlesbrough
Charlotte Hatton of Middlesbrough

Mary Ethel McCready of Newcastle
Margaret Anne Livesey of Darlington

North London

Marie Isabelle Watson of Southend
Janice Yvonne M. Leonard of Southend
Winston Carlyle Leonard of Southend
Heather Mary Young of St. Albans
Robert Charles Vousden of Romford

Norwich

Floyd Eldon Dahlke of Norwich
James Edward Walton of Norwich
Kenneth Johnson of Norwich
Margaret Reed of Cambridge
Philip Alden Packer of Cambridge
Christine Margaret Cooper of Norwich

Nottingham

Selwyn Bull of Derby
Joan Mavis Krukiewicz of Peterborough
Samuel Roy Smith of Loughborough
Doreen Isobel Smith of Loughborough
Clarence Stanley Smith of Loughborough
Ashley Ernest Archer of Nottingham
Michael John Needham of Nottingham
Robert Edward Sherlock of Derby
Wayne Nicholas Cooper of Derby

Scotland

Annie Leask of Aberdeen
Lilian Marjorie Taylor of Dundee
Marilyn Friada Agnes Taylor of Dundee
William Monson Taylor of Dundee
Ingrid Frieda Martha Taylor of Dundee
William Peter Taylor of Dundee
Margaret Mae Clark of Aberdeen
Lawrence Oliphant Lamont of Aberdeen
Dawn Naylor McNicol Pryde of Aberdeen
John Clancy of Dundee.

Sheffield

John William Cooper of Sheffield
Patricia Anne Cooper of Sheffield
Roger Dee Clark of Sheffield
Maureen Mary Swift of Sheffield

South London

Brenda Alice M. Pollock of South London
Robert Peter Fawcett of Southampton
Kathleen Mary Fawcett of Southampton
Kenneth John Cooper of Southampton
Francis Martin Sweeney of Southampton
Florence Theodore Sweeney of Southampton
David William Butt of Southampton
Anthony John Pearce of Crawley

Wales

Jayne Bustamante of Merthyr Tydfil
Mona Jenkins Wilkshire of Merthyr Tydfil

Missionary Activities

ARRIVALS :

August 25, 1959

Bessie Diane Moore
Dale Nelson Reynolds
Denis Pingree Smith
Edwin Reed Tucker
LuRae Woffinden

From

Salt Lake City, Utah
Bountiful, Utah
Honolulu, Hawaii
Provo, Utah
Layton, Utah

To

South London
Nottingham
Bristol
Nottingham
Scotland

TRANSFERS :

August 11, 1959

Lynn D. Thorne

From

Newcastle

To

South London

August 24, 1959

Kenneth J. Barwick
William M. Earl
Kent E. Ellsworth
Paul M. Hokanson
Theodore J. Lowther
Drayton G. Nuttall

Hull
Wales
Manchester
Newcastle
Norwich
Scotland

Manchester
Newcastle
Scotland
Wales
Hull
Norwich

August 26, 1959

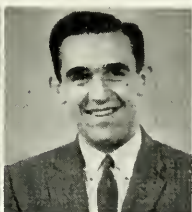
Duane Ford
Dale Harrell
Jerry Hiatt
Arlene Toland

From
Bristol
Manchester
Nottingham
Scotland

To
Manchester
Nottingham
Liverpool
South London

APPOINTMENTS :

Elder Robert F. Parker appointed Assistant to Mission President and Travelling Elder, September 4, 1959.
Elder Calvin Smoot appointed Assistant to Mission President and Travelling Elder, September 4, 1959.
Elder O. Bryan Wilkinson appointed Assistant to Mission President and Travelling Elder, September 5, 1959.
Elder Harold Anderson appointed Supervising Elder of North London District, September 7, 1959.
Elder Teddy McKay appointed Supervising Elder of Sheffield District, September 7, 1959.
Elder Rulon Stocking appointed Supervising Elder of Wales, September 7, 1959.
Elder A. Dale Godfrey appointed Mission Secretary, September 15, 1959.
Elder Duane M. Thomas appointed Associate Editor of the *Millennial Star*, September 25, 1959.



CLYNN W. RICHMAN

THOMAS J. PIKE

JACK LEROY BOOTH



AUDREY BELL

TRILBA JANET LINDSAY



RICHARD B. OLIVER

ALBERT W. POPE

RELEASES :

October 8, 1959
Jack LeRoy Booth†
Thomas J. Pike‡
Albert W. Pope§

From
Price, Utah
Salt Lake City, Utah
San Diego, California

Districts
London, Ireland, Mission Office, Newcastle
Nottingham, Birmingham
Manchester, Mission Office

October 29, 1959

Audrey Bell||
Trilba Janet Lindsay
Richard B. Oliver*
Clynn W. Richman

From
LeGrande, Oregon
Salt Lake City, Utah
Los Angeles, California
Promontory, Utah

To
Ireland, Mission Office
Norwich, Nottingham
Wales, Norwich, Mission Office
Wales, North London

* Associate Editor of the *Millennial Star*

† Assistant to Mission President and Travelling Elder, Supervising Elder of Newcastle District

‡ District President and Supervising Elder of Birmingham District

§ Mission Secretary

|| Mission Accountant

THE FEMALE RELIEF SOCIETY OF NAUVOO

It is an institution form'd to bless
The poor, the widow, and the fatherless
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead,

To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there
To try the strength of consolation's art,
By breathing comfort to the mourning heart,

To chase the clouds that shade the aspect, where
Distress presides; and wake up pleasures there
With open heart extend the friendly hand,
To hail the stranger from a distant land,

To stamp a vet'ring impress on each move
That virtue's present dictates disapprove
To put the tattler's comage scandal down,
And make corruption feel its with'ring frown,

To give instruction where instruction's voice
Will guard the feet and make the heart rejoice
To turn the wayward from their recklessness,
And lead them in the ways of happiness,

It is an Order, fitted and design'd,
To meet the wants of body and of mind
To seek the wretched in their lone abode
Supply their wants, and raise their hearts to God

— ELIZA R. SNOW

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